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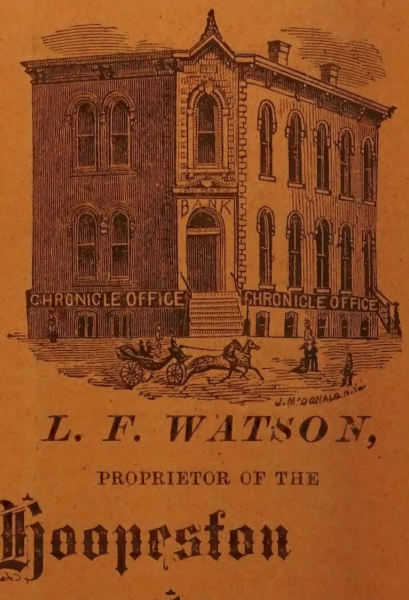

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OBJECTS OF LIFE.

BY PRESIDENT SMITH.

No man lives, in his own estimation, an uneventful and objectless life; but not all are equally wise in their choice of the objective point, nor equally thoughtful and considerate in their selection of means.

At the outset, youth behold before them four great objects, for the attainment of which they see the whole world rushing on in a mad crusade. These are Wealth, Fame, Pleasure, and Wisdom.

The object of this paper is to present the comparative value of each of these, and the influence of each upon the persuer and the possessor.

1. WEALTH is a friend, strong, constant and faithful. The pursuit of it gives a stimulus to trade, moves vessels of iron and vessels of wood across land and sea, opens up the trackless desert, and makes the waste places of the earth to blossom as the plains of Sharon. It has supplanted necessity, and become the mother of invention. The possession of it creates patrons of art. Under its magic wand, the clays of the earth in light and shade, in form and color, reveal the ideals of the artist, the marble throws off its covering and stands forth in all the beauty of human perfection, the hovel grows into a palace whose beauty equals its use, and song, and letters flourish under its power. But let the highest ambition be to become rich; let the greatest pride be in gold, stocks, houses, lands, equipages, apparel, or influence on change, and the healthful stimulus becomes a destructive intoxicant. Even if this were the chief end of man, how few attain it! How many die of disappointment, or of envy! Vanderbilt, Stewart, Astor, measurably succeeded; but how many there were who died in a vain attempt to equal or surpass them in building up a colossal fortune, the partial pen of the historian does not record.

The many hopes blasted, the many hearts broken, the many homes devastated, the many characters ruined, the many graves filled, all are hidden under the magnificence, all are lost in the splendor of *one* success. But is it satisfactory? Does its accomplishment give contentment? The universal experience of men establish the fact that it does not.

When the accumulation of wealth becomes a passion, it absorbs all other desires; it depraves the taste, locks up the sympathies, and destroys the finer sensibilities of the man. His wealth becomes his worth, his gold his god. The poor are not deserving of help because he regards poverty as a crime. Benevolence is waste, and charity but an encouragement of pauperism.

His measure of everything is the profit of it in gold, and his estimate of men is altogether according to their financial ability. The world is only a great arena upon which a very few win honorable distinction, and the grave is a miserable finale to a glorious cause.

2. DISTINCTION AND POWER. Office and influence go together very naturally under our system of government. It is taken for granted, both by electors and elected, that he for whom the greatest number of ballots is cast, is rendered thereby both distinguished and powerful. The office is made to distinguish the man

who otherwise would be very indistinguishable from the mass of humanity, and to confer upon him by the accident of his election an influence to which he would otherwise have been a stranger. The only title to gentility many of these possess, inheres in the outwardly prefixed "Hon." which by no means evinces a genuine respect for the man. It is the American equivalent to doffing the hat to place.

To die and be forgotten is very repulsive to the human heart; much more to live and be unnoticed. Every man seeks a constituency. He labors to create a world in which he may reign without a rival, and of which his person may be the center and his influence the circumference. A very little world must often suffice him. And if, as Alexander, he builds up a universal empire, he weeps for other worlds to conquer. Mark the effect upon the man. His fellows are his servants; his own selfish interests predominate the good of society and state; success, attained by whatever means, is justifiable.

To him the world is a pageant, a triumphant march at his crowning; and death is endurable only as it affords occasion for pompous display in burying his illustrious body.

History records his splendid achievments and draws the curtain of silence between his faults and posterity, teaching them to look upon him as an example worthy of imitation. Alas! Instead of being a sun, imparting life, warmth, and light from his own originations, he is rather a conflagration, which, while it attracts by its glare and creates astonishment, is destructive of human happiness and productive of human woe. Millions often mourn that one man may be great.

3. PLEASURE. After all, the goal of all the ways of life is presumed to be happiness. Wealth is won because of its supposed power to purchase it; distinction is sought because of the expectancy of finding it in that; and they who deem unworthy the struggle for either or both, plunge madly into the current of folly, or lazily rock themselves to sleep, under the delusive hope that they will thereby find much pleasure and live in happiness. These are more mistaken than the others. They try to adopt the ends as means, and find they have exhausted their resources in pursuit, and are bankrupt before possession.

Killing time is arduous labor, and bears no happy fruits. Sowing to the flesh is followed by a speedy reaping of corruption. *Ennui*, loss or morbidness of desire, disappointment oft repeated, and finally a tired-ness of life follow swiftly and surely. They find the world hollow because they have early eaten the heart out of it.

The devotees of pleasure lose the blush of health, the lightness of a contented spirit, the freshness of youth, and the vigor of age, and growing old prematurely, find nothing in them nor around them but "vanity and vexation of spirit."

4. WISDOM, the beginning of which is the fear of the Lord, whose fruit is holiness and the end everlasting life, whose gate is strait and whose way is narrow, so that few there be that find it, offers the influence of wealth, the distinction of office, and a happiness incomparably better than carnal pleasures afford. She cries, "I love them that love me; and those that seek me early shall find me." More knowledge is not wisdom. To know is not enough. The inebriate may know with a startling emphasis that his steps take hold of the grave; but the abstainer has the wisdom to deny himself. Light in the head, and love in the heart conjoin to give true wisdom. A clear mind and a sympathetic spirit, are its distinguishing attributes. The desire for wisdom is a refiner's fire in the heart, burning up the grosser qualities, purifying its atmosphere, and preparing its soil to receive the seeds of truth. The acquirement of it gives disciplined mental powers, a ripened judgment, and a quickened conscience. The possession of it affords a true balance for the just weighing of the many perplexing questions of life. By it the worthy is esteemed and the unworthy is contemned; the highest end is chosen and the wises

means to its accomplishment. And the end of it is happier than the beginning. Wisdom is health to youth, strength to manhood, and a glory to age. It lights up a man's heart as the sun lights up the earth, calling forth its life, and causing health and joy to abound. He who possesses it depends not upon outward condition for happiness. Shut him up in Bedford jail;—he walks forth a pilgrim from the city of destruction to the city of life. Put out his eyes;—he yet sees clearly, and

" * * * * asserts eternal providence
"And justifies the ways of God to man."

Make him deaf;—his soul breathes out melodies so sweet, so rich, so grand that earth enchanted stops to hear. Wisdom calls to life the soul and puts a scepter in its hand by which it rules the senseless clay and asserts its own divinity.

It gives eyes to the blind, feet to the lame, health to the infirm, and life to the dead.

It enlarges the world, builds up the infinite universe and enthrones the Deity. For what would man know of these things more than the brute, if upon him there was no endowment of wisdom from above.

Therefore, with all thy getting of gold, of power, of science or art, get wisdom; for "wisdom is the principal thing."

SWINTON'S BIBLE WORD BOOK.

BY REV. J. J. SUMMERBELL.

Verily, of making many books there is no end. Here is a little volume, designed to be "strictly practical". And yet when we observe the size and shape we wonder if it could not have been published in a more practical form: say, as an unbound pamphlet. There is not very much of it; and why was it necessary to make a book of it? And even much of the small volume is filled with unnecessary matter.

It is simply padding to put in such words as the following:

"Abroad; accept; alien; allege;" &c.

Any one who understands the English language knows the meaning in Scripture use of these words and of a large number of the words in the volume. They seem to be inserted simply to fill up the book; to make something to sell.

Though there is general accuracy in the book there is an occasional slip, not caused by wrong opinion of the author or editor, but by careless wording. Thus we find on p. 61, the following:

"GRINDERS. And the *grinders* "cease because they are few. Eccl. XII, "3.—The *molars* or *jaw-teeth*."

The plain meaning of this extract is, that the word *grinders* signifies *molars*: for this is simply a "Bible Word Book." It is not a commentary; and should not state inferences without designating them as such. The word *grinders* in Ecclesiastes does not mean *molars*; but *grinding maids*, the female slaves who did the grinding. True, it is a practical representation of the molars; but that is another matter. A rock may represent Christ; but the word *rock* does not mean Christ, and it would be strange to find in a dictionary the term Christ given as the definition of theword *rock*.

Though there are few slips of this kind in the volume, the presence even of a few makes us distrust the book; and it cannot become authority.

LESSONS IN ZOOLOGY.

BY PROF. D. J. EVANS.

"Go to the ant, thou sluggard, consider her ways and be wise." So here we go. The ants belong to the sub-order *hymenoptera* family *formicidae*. There are several hundred species of them in the world, a few of which we shall consider, after giving their general characteristics. Ants live in communities from a few individuals to several hundreds. The community consists of queens, kings, (or females and males) nurses and soldiers. The males and the females have wings, but the workers are wingless. All are developed from eggs which do not differ

from each other in appearance, though from them may be developed the different classes of the community. The function of the soldier is to guard the home against intruders and to prohibit the egress of a male or female without the proper escort, which consists of two or three attendants of workers.

The vocation of the nurse is to carry out the eggs into the sun, to see that they are not exposed to excessive heat, or cold, or dampness; when the eggs are hatched, to carry out the grubs so that they may grow in the moderate warmth of the sun.

The female ant is of a restless disposition. Its constant effort is to free itself from its social slavery and wander away. Its restlessness causes no little annoyance to the home loving nurse, which continually watches that the female may not obtain a chance to escape. In one special respect ants partake of the human. The males will follow the females at all hazzards, and the two sometimes become so restless and insubordinate that the whole colony will, at the same time, start from home and wander, they know not, they care not, whither. The soldiers and nurses become alarmed. And not only the guards, whose duty it is to keep the fugitives within bounds, but also the entire nest start out in pursuit, and many a poor deserter have we seen roughly dragged by its legs, between two strong-mandibled soldiers, and thrown into its prison. Often, however, all, and oftener a few of the squads who search for the fugitives find themselves lost, and either they do not know where their home may be found, or care not for returning, for they settle, and form a nest near where their females are found. It is not unusual, however, for a female to baffle pursuit, and escape altogether. When this is the case it throws away its wings and goes to work. It lays its eggs, carries them into the sun, and back again, and the same treatment is afterwards given to the young grub. So that the life of the young lady who runs away from home becomes anything but ease and sunshine. She was not contented at home. She would not work at home. But she would run away with her lover, contrary to the wishes of her faithful nurse. Her husband dies. Duties of home increase. She throws away her "flighty" disposition, and "settles down" to do work, which she would spurn to do under the parental roof.

"Go to the ant," young lady, consider her ways and be wise. Be satisfied with home. Do not be ashamed of work.

The female lays a number of eggs. As soon as they are laid the working, or the nursing ants, carry them into the sun. The eggs will develop only in moderate heat. So in the spring and early summer the ants can be seen carrying the eggs out where the rising sun can shine upon them. A little later in the day they remove them into the nest, so that the excessive heat of the noonday sun will not destroy them. When the eggs are hatched, the workers continue to carry the young ants which are called "grubs," in the same manner that they carried the eggs. And in addition to carrying them into the sun, they feed them with food which they disgorge from their own stomachs. During this time the grubs are very voracious. They grow rapidly, and, from the food which they eat, they secrete a waxy substance, which is deposited all around their bodies and becomes a cover for them. When they are thus covered they appear like grains of barley, and no doubt people who have noticed the nursing ants carrying these out into the sunlight in the early morning, admired the industry of the little insect in carrying into its nest such heaps of "barleycorns." When the young ant has been fully developed, its nurse, with its mandibles tears off its waxy cover.

The wings of the males and of the females begin to develop when the grub comes from the egg, and attain to their full size when the ant is of full growth.

When the ants leave the nest they are escorted by the workers and are allowed

o roam where they may within certain ounds. In these rambles copulation takes lace. When this is performed the male s allowed to depart or return, but the emale is forced to return into the nest.

Most species eat only during the sum-ier. In winter they remain torpid.

From this fact, some biologists have ound fault with Solomon's admiration of he ant for its industry, and for providing or the winter. But three species have een found in the tropics and sub-tropics, hich actually, not only store away, but ven cultivate food for the rainy season. hey sow and cultivate a certain plant, the eed of which they use for food. The pecies of the temperate zones eat the se-retion of the plant-louse. This secretion what is known as "honey-dew." The lant-louse is developed from an egg and he ant often gathers these eggs and pro-ides for their incubation. When the ouse is so matured that it secretes the honey-dew," the ant approaches it, ca-esses it with its antennae, and the louse eposits its sweet milk. These lice ans-er the same purpose to the ants that cat-e do to the people of America.

The ants "raise" them, shelter them, covide food for them, and protect them gainst the "lady-bug" which is a great estroyer of the lice.

Many species in the tropics, besides eding on fruit, eat also decaying animal nd vegetable, and are very useful as scav-ngers. The white ant eats nothing but ecaying wood.

In the Southern part of Europe there a species of ant that is very injurious to rchitecture. It penetrates into the wood-n columns of an edifice and reduces to owder the entire column, with the excep-on of a very thin crust. And posts and her wooden structures that appear per-ctly sound and solid are often found to empty shells. Even new palaces have en destroyed before the architects have livered them finished to their owners.

In South America there is a species call-the *fiery ant*. The name is given from e sensation produced by the bite of the insect. The Indians of that country make use of these to test the courage and fortitude of young men who aspire to the position of warriors. Before they are recognized as such they must undergo a very *fiery* ordeal. A cloth sack filled with fiery ants is fastened to the naked arm of the young aspirant, at the wrist and at the elbow. With this preparation the brave hero is compelled to march through the chief village and to dance for a few minutes on the corners of the principal streets, and, in front of the Chief's wigwam, he must dance his favorite "jig," and repeat it several times, if called upon.

If in the perambulation or in the dancing he manifests, by the slightest sign, or gesture, pain or discomfort he forfeits not only his recognition as a warrior, but also, that which is more unbearable, the smile of all the maids. For no maid will marry a man who will make grimaces when bitten, by a million only, of fiery ants.

Du Chaillu mentions a species, which is found in Africa, that is a terror to all living things. For it destroys all animals that it may meet.

The brave lion, the dignified elephant, the stolid rhinoceros, as well as the anaconda fall easy prey.

In certain seasons of the year these ants wander forth in an army that, in its march, is several feet wide and many furlongs long. The scouts and vangard invariably appear before the main army. As soon as the inhabitants see these, they forthwith abandon their homes and flee in the direction different from that in which the main army of ants may be found. The ants enter the houses and destroy the lizzards, the toads, the scorpions, the rats and other animals that may be found within.

Whenever an animal is attacked it is never abandoned until it is completely devoured. Whenever an animal approaches too near the main army he is instantly attacked and unless it flees immediately the attack will be "to the death." The roaring and the rage of the lion, the swiftness of the antelope, or the tough covering of

the hippopotamus, avails nothing when the onset is made by the terrible army of mandibles.

Their wanderings and depradations are made in the night. This makes them more to be dreaded. They cannot endure the heat of the day, hence before the early dawn they seek a shady place. This they often make for a temporary occupation. Sometimes the rays of the risen sun find them in a desert region far from the shade of woodland. They then immediately burrow in the sand until the even. In their march they often come to rivers deep and wide. But daunted in no respect, they overcome this difficulty in a manner that tests the faith of the most credulous. They wander along the bank of the stream until they find a tree that leans over the water. This they climb. Some take hold of the branches that reach farthest toward the other side of the river. Others pass over these and take hold of their legs. The third relay passes beyond these and hang to their legs, and, so on, until a swinging pontoon of living ants is constructed to reach across the stream. And along this suspension bridge of hind legs and mandibles, with one end attached to the tree-top, with the other wafted across by the gentle breezes, secured on the opposite bank, the entire army of many myriads cross in safety.

Many ants are slave holders. At certain seasons many species leave their homes, and like the "Barbarians" they seek new kingdoms. They attack weaker communities, kill the adults, and carry the grubs and eggs back to their home. They nourish the young until they are at maturity, when they are compelled to work as attendants of some "gouty" male or some delicate.

When we were a boy we were amused often by casting a red ant into the black ants' nest, and also the black into the red ants'. The amusement was in seeing the fight that would take place between the stranger and the soldier. Nor was it until one was killed or the intruder would leave that the strife was ended.

EVIDENCES OF EVOLUTION.

PROF. HUXLEY'S TWO LAST LECTURES.

[The following are portions of the lectures delivered by Prof. Thomas H. Huxley at Chickering Hall, New York, on the evenings of Sept. 20 and 22.]

THE SECOND LECTURE—(In part).

LADIES AND GENTLEMEN: In my lecture on Monday night I pointed out to you that there are three hypotheses which may be entertained, and which have been entertained, respecting the past history of life upon the globe. According to the first of these hypotheses, life, such as we now know it, has existed from all eternity upon this earth. We tested that hypothesis by the circumstantial evidence, as I called it, which is furnished by the fossil remains contained in the earth's crust and we found that it was obviously untenable. I then proceeded to consider the second hypothesis, which I termed the Miltonic hypothesis, not because it is of any particular consequence to me whether John Milton seriously entertained it or not, but because it is stated in a clear and unmistakable manner in his great poem. I pointed out to you that the evidence at our command as completely and fully negatives that hypothesis as it did the preceding one. And I confess that I have too much respect for your intelligence to think it necessary to add that that negation was equally strong and equally valid whatever the source from which that hypothesis might be derived, or whatever the authority it might be supported by.

I further stated that, according to the hypothesis of evolution, the existing state of things was at the last term of a long series of antecedent states, which, when traced back, would be found to show no interruption and no breach of continuity. I propose in this and a following lecture to show that no less rigorously by the evidence at command, and to inquire how far that evidence could be said to be indifferent to it, how far it could be said to be favorable to it, and, finally, how far

could be said to be demonstrative. From almost the origin of these discussions upon the existing condition—and the causes which have led to it—of the animal and and vegetable world, an argument has been put forward as an objection to evolution which we shall have to consider very seriously. I think that that argument was first clearly stated by Cuvier in his opposition to the doctrines propounded by his great cotemporary, Lamarck. At that time the French expedition to Egypt had called the attention of learned men to the wonderful stores of antiquity in that country, and there had been brought back to France numerous mummified corpses of animals which the ancient Egyptians revered and preserved, the date of which at a reasonable computation—a computation, I may say, which has been verified by all subsequent researches—cannot be placed at less than 3,000 or 4,000 years before the time at which they were thus brought to light. Cuvier endeavored to ascertain by a very just and proper method what foundation there was for the belief in a gradual and progressive change of animals, by comparing the skeletons and all the accessible parts of these animals, such as crocodiles, birds, dogs, cats, and the like, with those which are now found living in Egypt, and he came to the conclusion—a conclusion which has been verified by all subsequent research—that no appreciable change had taken place in the animals which inhabited Egypt. And he drew thence the conclusion, and a hasty one, that the evidence of such fact was altogether against the doctrine of evolution.

More than that. At the very bottom of the Silurian series, in what is by some authorities termed the Cambrian formation, where all signs appear to be dying out—even there, among the few and scanty animal remains which exist, we find species of mulluscous animals which are so closely allied to existing forms that at one time they were grouped under the same generic name. And the same thing is exemplified if we turn to certain great periods of the earth's hissory—as, for example, throughout the whole of the mesozoic period.

Now the service that has been rendered by Mr. Darwin to the doctrine of evolution in general is this: that he has shown that there are two great factors in the process of evolution, and one of them is the tendency to vary, the existence of which may be proved by observation in all living forms; the other is the influence of surrounding conditions upon what I may call the parent form and the variations which are thus evolved from it If the surrounding conditions are such that the parent form is more competent to deal with them and flourish in them than the derived forms, then in the struggle for existence the parent form will maintain itself and the derived forms will be exterminated. But if, on the contrary, the conditions are such as to be better for the derived than for the parent form, the parent form will be extirpated, and the derived form will take its place.

In the first case there will be no progression, no advance of type, through any imaginable series of ages; in the second place, there will be modification and change of form, and thus we see that the immense amount of evidence brought to show that things do in this way take place in nature, puts us in such a place that the existence of the persistent types of life is no obstacle in the way of the theory of evolution at all.

Therefore, this objection is no objection at all. The facts of this character—and they are numerous—belong to that class of evidence which I have called indifferent. That is to say, they may be no direct support to the doctrine of evolution, but they are perfectly capable of being interpreted in consistency with it.

A few years ago no remains of birds had been found below the tertiary rocks, and I am not sure but that some persons were prepared to demonstrate that they could not have existed at an earlier period. But in your country the researches full of labor and toil which have been

carried on by Prof. Marsh in these Western cretaceous rocks have rewarded him with the discovery of forms of birds of which we had hitherto no conception.

A bird about six feet high, a large bird, existed during the later cretaceous epoch, and which in a great many respects is astonishingly like an existing diver or grebe, so like it indeed, that had this skeleton been found in a museum, I suppose—if the head had not been known—it would have been placed in the same general group as the divers and grebes of the present day. But this bird differs from all existing birds, and so far resembles reptiles in the one important particular that it is provided with teeth. These long jaws [referring to the picture behind him] are beset with teeth, as in this diagram. Here is one of the teeth, and in this particular it differs entirely from any existing bird, and it is in view of the characteristics of this Hesperornis that we are obliged to modify the definition of the classes of birds and reptiles. Before the production of a creature such as this, it might have been said that a bird had such and such characteristics, among which were an absence of teeth, but the discovery of a bird that had teeth shows at once that there were ancient birds that in that particular respect approached reptiles more nearly than any existing bird does.

I don't think, ladies and gentlemen, that I need insist upon the value of evidence of this kind. You will observe that although it does not prove that birds have originated from reptiles by the gradual modification of the ordinary reptile into a Dinosaurian form, and so into a bird, yet it does show that that process may possibly have taken place, and it does show that there existed in former times creatures which filled up one of the largest gaps in existing animate nature; and that was exactly the kind of evidence which I stated to you in starting we are bound to meet with in the rocks if the hypothesis of evolution be correct.

THE CLOSING LECTURE—(In part).

LADIES AND GENTLEMEN: In my last lecture I had occasion to place befor you evidence derived from fossil remains which, as I stated, was perfectly consisten with the doctrine of evolution, was favo able to it, but could not be regarded as th highest kind of evidence before that so of evidence that we call demonstrative.

The proof of evolution cannot be com plete until we have obtained evidence this character, and that evidence has late years been forthcoming in considera ble and continually increasing quantity I will select for my present purpose onl one particular case, which is more adapte to the object I have in view, as it relate to the origin, to what we may call th pedigree, of one of our most familiar d mestic animals—the horse.

Of late years there have been disco ered on this continent—in your Weste territories—that marvelous thickness tertiary deposits to which I referred th other evening, which gives us a thickne and a consecutive order of tertiary roc admirably calculated for the preservati of organic remains, such as we had hit erto no conception of in Europe. The have yielded fossils in a state of preserv tion and in number perfectly unexample And with respect to the horse, the r searches of Leidy and others have show that numerous forms of the fossil hor have existed among these remains. B it is only recently that the very admirab contrived and most thoroughly and p tiently worked-out investigations of Pr Marsh have given us a just idea of th enormous wealth and scientific importan of these deposits. I have had the adva tage of glancing over his collections New-Haven, and I can truly and emph ically say that, so far as my knowled extends, there is nothing in any way co parable to them for extent, or for the ca with which the remains have been got t gether, or for their scientific importan to the series of fossils which he has brou together. [Applause.] That enormo collection has yielded evidence of t most striking character in regard to th question of the pedigree of the hor

And, indeed, the evidence which Prof. Marsh has collected tends to show that you have in America the true original seat of the equine type—the country in which the evidence of the primitive life and modification of the horse is far better preserved than in Europe; and Prof. Marsh's kindness has enabled me to put before you this diagram, every figure in which is an actual representation of a specimen which is preserved in New Haven at this present time. The succession of forms which he has brought together shows, in the first place, the great care and patience to which I have referred. Secondly, there is this pliocene form of the horse (*Pliohippus*) the conformation of its limbs presents some very slight deviations from the ordinary horse, and with shorter crown of the grinding teeth. Then comes the form which represents the European Hipparion, which is the *Protohippus*, having three toes and the forearm and leg and teeth to which I have referred, and which is more valuable than the European Hipparion for this reason; it is devoid of some of the peculiarities of that form, peculiarities which tend to show that the European Hipparion is rather a side branch than one in the direct line of design. But next comes the form of *Miohippus* which corresponds pretty nearly with what I mentioned as the Anchitherium of Europe, but which has some interesting peculiarities. It presents three toes—one large one and two lateral ones—and the fourth toe, which answers to the little finger of the human hand, but there is only a rudiment of this, as in the lateral toe of the horse. This is, however, as far as European deposits have been enabled to carry us with any degree of certainty in the history of the horse. In this American tertiary, on the contrary, the series is continued evenly down to the bottom of the eocene, and these older rocks yield these remains. The miocene form termed *Mesohippus* has three toes in front and a large splint for the rudiment representing the little finger, and three toes behind. The radius and ulna are entire and the tibia and fibula distinct, and there are simply anchitheroid short crowned teeth.

But this is probably the most important discovery of all—the *Orohippus*—which comes from the oldest part of the eocene formation, and is the oldest one known. Here we have the four toes on the front limb complete, three toes on the hind limb complete, a well developed ulna, a well developed fibula, and the teeth of simple pattern. So you are able, thanks to these great researches, to show that, so far as present knowledge extends, the history of the horse type is exactly and precisely that which could have been predicted from a knowledge of the principles of evolution. And the knowledge we now possess justifies us completely in the anticipation that when the still lower eocene deposits and those which belong to the cretaceous epoch have yielded up their remains of equine animals, we shall find first an equine creature with four toes in front and a rudiment of the thumb. Then probably a rudiment of the fifth toe will be gradually supplied, until we come to the five-toed animals, in which most assuredly the whole series took its origin. That is what I mean, ladies and gentlemen, by demonstrative evidence of evolution. An inductive hypothesis is said to be demonstrated when the facts are shown to be in entire accordance with it. If that is not scientific proof, there are no inductive conclusions which can be said to be scientific. And the doctrine of evolution at the present time rests upon exactly as secure a foundation as the Copernican theory of the motions of the heavenly bodies. Its basis is precisely of the same character—the coincidence of the observed facts with theoretical requirements. As I mentioned just now, the only way of escape, if it be a way of escape, from the conclusions which I have just indicated, is the supposition that all these different forms have been created separately at separate epochs of time, and I repeat, as I said before, that of such a hypothesis as this there neither is nor can be any scien-

tific evidence, and assuredly, so far as I know, there is none which is supported or pretends to be supported by evidence or authority of any other kind. I can but think that the time will come when such suggestions as these, such obvious attempts to escape the force of demonstration, will be put upon the same footing as the supposition by some writers, who are, I believe, not completely extinct at present, that fossils are not real existences, are no indications of the existence of the animals to which they seem to belong; but that they are either sports of nature or special creations, intended—as I heard suggested the other day—to test our faith. In fact, the whole evidence is in favor of evolution, and there is none against it.

THE SEIGE OF MAGDEBERG.

(From the German of Gustavus Neritz.)

BY E. A. DEVORE, A. B.

"Forgive us Our Debts, as we Forgive Our Debtors."

"I hope the King of Sweden, upon whom I place all my trust, has not forsaken us,"—spoke Alderman Ampach to his wife, when he returned home from the walls. "Tilla's men press nearer and nearer upon our right; and by degrees our people are becoming tired of the thing. Besides, want creeps in, more and more, among the poor people and makes it necessary for each one to take care of his property. Until now, we have suffered very little from the seige. We have disposed of our sour wine, at a high price, just as well as neighbor Keiszler of his musty flour. But in the end, the enemy will take what the citizens, even suffering with hunger, did not dare to taste. Therefore, take heed in time and be prepared for the worst."

After these words, with the help of his wife, he carried his money out of chest, safe, and sacks into the cellar. Here stood barrels of flour still unopened; whole rows of large loaves lay piled up; sides of bacon and hams, and much sausage hung from the ceiling, and there were vats full of choice wine not yet measured.

With satisfied expression, Lord Ampach looked at his great wealth, and again began, to his wife,—"We are still supplied for a long time; the cellar is fire-and-shell-proof and is also out of the line of the enemy's shots. Therefore nothing is to be feared in this respect."

He now filled a bucket more than half full with his shining mammon and buried the same in the farthest corner of the spacious vault.

When he, sweating from the unaccustomed labor, left the cellar and stepped into the entrance-hall of his house, he was suddenly surrounded by the family of his former cooper, Kühuert. They clasped his knees and hemmed in his steps.

"Pardon for our father," they all cried with tears.

But Lord Ampach shook his head angrily. "How many times"—he abused them—"have I already told you to keep away from me with your grief? I can know nothing of you and of your father."

"Let me be your meanest servant,"—begged Mrs. Kuhuert—"only pardon my unhappy husband, who did not desire to offend you."

"I will clean your shoes every day, brush your clothes, and polish your armor and weapons, without asking the smallest pay,"—spoke Sigismund tearfully.

"We will beg for you,"—cried the little ones while they raised up their folded hands.

"Only forgive our father and give him his liberty again,"—they again echoed in a chorus.

To give their words more emphasis, they all, the smallest being in front of the others, had kneeled down before the hard man: still he remained immovable. Pushing away the children, he spoke to Mrs. Kuhuert,—"Had your man let the best cask of wine run into the sand, I would have excused him for it. But that he dared to place himself against me, to criticise me before all the world—I never will par-

don him. He is an ingrate and a traitor."

"Lord Alderman!" softly replied Mrs. Kuhuert,—"we all alike are sinners and lack the reverence which we should have in God. Therefore we all need the forgiveness of our Lord. Still remember that, at the present time, death stands before you every hour with bright whetted scythe. Then are you not willing to forgive, as you also would be forgiven?"

"Pah!"—scoffed Lord Ampach. "That is my care. And moreover, for twenty-four hours, I do not go again upon the walls, where the reaper holds his harvest, who seems to stand nearer to you than to me."

With this last allusion to the very death-like appearance of Mrs. Kuhuert and her children, the haughty citizen very significantly struck his well nourished belly.

All this ineffective conversation tended to drive the unhappy woman and her loud-sobbing children out of the house. The Alderman stood at the door and looked reproachfully after them.

They, still weeping, had not gone thirty steps away, when a near report and flash struck them to the ground. A hail of heavy iron pieces fell down rattling on the stone pavement, and a cry of anguish followed it. In true fear of death, Mrs. Kuhuert counted the heads of her dear ones. No one was missing; and quicker than their mother, the children recovered from the fright.

But there lay Mrs. Ampach in a swoon upon the shell-torn corps of her husband, to whom the Angel of Death had been nearer than he supposed. Leaving behind all his treasures, he, like the poorest, had gone to the eternal judgment.

There was not a drop of hatred in Mrs. Kuhuert's placable heart, when she spoke over the dead man the deeply affecting words: "Lord, go not with him into judgment; but let him receive mercy! Amen!"

[TO BE CONTINUED.]

A STUDENT of U. C. College excused himself for not "having" his logarithms by saying, he would certainly die if he had them.

COOK'S LECTURES.

THEODORE PARKER ON THE PERFECTION OF THE DIVINE NATURE.

The Distinction Between Morality and Religion—The Divine Attributes and the Nature of Things.

When Ulysses sailed past the isle of the Sirens, who had the power of charming by their songs all who listened to them, he heard the sorcerous music on the shore, and, to prevent himself and his crew from landing, he filled their ears with wax, and bound himself to the mast with knotted thongs. Thus, according to the subtle Grecian story, he passed safely the fatal strand. But when Orpheus, in search of the Golden Fleece, went by this island, he —being, as you remember, a great musician—set up better music than that of the Sirens, enchanted his crew with a melody superior to the alluring song of the sea nymphs, and so, without needing to fill the Argonauts' ears with wax, or to bind himself to the mast with knotted thongs, he passed the sorcerous shore not only safely but with disdain.

The ancients, it is clear from this legend, understood the distinction between morality and religion. He who, sailing past the island of temptation, has enlightened selfishness enough not to land, although he rather wants to [sensation]; he who, therefore, binds himself to the mast with knotted thongs, and fills the ears of his crew with wax; he who does this without hearing a better music is the man of mere morality. Heaven forbid that I should underrate the value of this form of cold prudence, for wax is not useless in giddy ears, and Aristotle says youth is a perpetual intoxication. Face to face with Sirens, thongs are good, though songs are better.

When a man of tempestuous, untrained spirit must swirl over amber and azure and purple seas, past the isle of the Sirens, and knots himself to the mast of outwardly-right conduct by the thongs of safe resolutions, although as yet duty is not his

delight, he is near to duty. He who spake as never mortal spoke saw such a young man once, and, looking on him, loved him, and yet said, as the nature of things says also: "One thing thou lackest." Evidently he to whom duty is not a delight does not possess the supreme prerequisite of peace. In presence of the Siren shore we can never be at rest while we rather wish to land, although we resolve not to do so. Only he who has heard better music than that of the Sirens, and who is affectionately glad to prefer the higher to the lower good, is, or in the nature of things can be, at peace. Morality is Ulysses bound to the mast. Religion is Orpheus listening to a better melody, and passing with disdain the sorcerous shore.

Aristotle was asked once what the decisive proof is that a man has acquired a good habit. His answer was: "The fact that the practice of the habit involves no self-denial of predominant force among the faculties." Assuredly this is keen, but Aristotle is rightly called the surgeon. Until we do love virtue so that the practice of it involves no self-denial of that sort, it is scientifically incontrovertible that we can not be at peace. In the very nature of things, while Ulysses wants to land, wax and thongs can not give him rest. In the very nature of things, only a better music, only a more ravishing melody, can preserve Orpheus in peace. The truth may be stern and unwelcome, but the Greek mythology and the Greek philosophy which thus unite to affirm it are as luminous as the noon.

MORALITY AND RELIGION.

What is the distinction between morality and religion, and how can the latter be shown by the scientific method to be a necessity to the peace of the soul?

1. Conscience demands that what ought to be should be chosen by the will.

2. In relation to persons, what we choose we love.

3. Conscience reveals a Holy Person, the Author of the moral law.

4. Conscience, therefore, demands that rightness and oughtness in motives should not only be obeyed, but loved.

5. It demands that the Ineffable Holy Person revealed by the moral law should not only be obeyed, but loved.

6. This is an unalterable demand of an unalterable portion of our nature.

7. As personalities, therefore, we must keep company with this part of our nature and with its demand while we exist in this world and in the next.

8. The love of God by man is, therefore, inflexibly required by the nature of things. Of all the commandments of exact science this is the first: Thou shalt love the Lord, thy God, with all thy mind and might, and heart and strength.

9. Conscience draws an unalterable distinction between loyalty and disloyalty to the Ineffable Holy Person the moral law reveals, and between the obedience of slavishness and that of delight.

10. Only the latter is obedient to conscience.

11. But morality is the obedience of selfish slavishness.

That sounds harsh, but by it I mean only that a man of mere morality is Ulysses bound with thongs. He intelligently chooses not to land, but he wishes to do so. He loves what conscience declares ought not to be. His chief motive is selfishness, acting under the spur of fear. In the nature of things the fear of the Lord is the beginning of wisdom, but the end of wisdom is the perfect love that casteth out fear. You say that I have been appealing to fear; very well, that is the beginning of wisdom, and I do not revere very highly any love of God that has never known any fear of God. Show me that kind of love of God which has not felt what the fear of God is, and I will show you not principle but sentiment, not religion but religiosity. Of necessity loyalty fears disloyalty. But loyalty is love for the Holy Person the moral law reveals, and such love conscience inexorably demands as what ought to be.

12. Religion, as contrasted with morality, is the obedience of affectionate

ness. It is the proud, rejoicing, unselfish, adoring love which conscience demands of man for the Ineffable Holy Person which conscience reveals.

13. As such, only religion and not morality can harmonize the soul with the nature of things.

So much may be clearly demonstrated by exact research.

Shakespeare says of two characters who conceived for each other a supreme affection as soon as they saw each other:

"At the first glance they have changed eyes."
[Tempest, Act iii.]

The Christian is a man who has changed eyes with God. In the unalterable nature of things, he who has not changed eyes with God can not look into His face in peace.

What is that love which Conscience says ought to be given by the soul to the Ineffable Holy Person which the Moral Law reveals? Is it a love for a fragment of that Person's character, or for the whole? For a few or for the whole list of His perfect attributes?

14. In the nature of things a delight in not only a part, but in all, of God's attributes, is necessary to peace in His presence.

15. A religion consisting in the obedience of affectionate gladness, or a delight in all God's attributes, is therefore scientifically known to be a demand of the nature of things.

It will not be to-morrow, or the day after, that these fifteen propositions will cease to be scientifically certain. Out of them multitudinous inferences flow as Niagaras from the brink of God's palm. In a better age, philosophy will often pause to listen to these deluging certainties poured from the infinite heights of the nature of things. The roar and spray of them almost deafen and blind whoever stands where we do now; but they are there, although we are deaf; they are there, although we are blind.

Three inferences from these fifteen propositions are of supreme intelligence:

1. It is a sufficient condemnation of any scheme of religious thought to show that it presents for worship not all, but only a fragment, of the list of the Divine attributes.

2. A religion that is true to the nature of things in theory will, of course, be found to work well in practice. The true in speculation is that which is harmonious with the nature of things. The fortunate in experience is that which is in harmony with the nature of things. The true in speculation, therefore, will turn out to be the fortunate in experience when applied to practice. If a scheme of thought does not work well in the long ranges of experience, if it will not bear translation into life age after age, that scheme of thought is sufficiently shown to be in collision with the nature of things.

3. By all the tests of intuition, instinct, experiment and syllogism, religious science must endeavor to obtain the fullest view possible to man of the whole list of the Divine attributes.

WHAT SCHEME WILL BEST BEAR THE TEST?

What scheme of religious thought will bear these three tests best?

Does such underrating of the significance of sin, as Theodore Parker's absolute religion is guilty of, work well in the long range of experience? All religious teaching that in a wide and multiplex trial does not bear good fruits, is presumably out of accord with the nature of things. Does the doctrine that every fall is a fall upward bear good fruits? Does the assertion that sin is a necessity and, for the most part, an inculpable stage in human progress, improve society? Does the proposition that character does not tend to a final permanence, bad as well as good, and good as well as bad, work well when translated into life, age after age?

Gentlemen, let us make a distinction between false and true liberalism. Let us speak with proper respect of a learned, cultured, Christian liberalism. Let us speak with proper disrespect of a lawless, limp, lavender liberalism. It has been the fault of the latter style of unscientific lib-

eralism in every age, and it is especially the fault of Theodore Parker's theism, that it represents only a fragment of the Divine attributes as the whole list.

The supreme question, then, my friends, if you are convinced that man can not have peace unless he has a delight in all attributes of the Holy Person revealed by the moral law, is to know what the full list is. Whether Boston cares, or Harvard, to know what the natural condition of the soul's peace with the nature of things are, I do not know; but for one, I feel very sure I am going hence, and that I wish to go hence in peace, and that I can not go hence in peace unless I love, not only a fragment, but the whole list of Divine attributes.

What can science of the ethical sort do toward presenting us with a full view of the Divine attribute? That is a very central and a very strategic question. I hope every one knows that as a flying scout in New England, or as an outlook committee making a report here from time to time, I am not asking any one on this or any occasion to take my opinions. I speak here with sincere deference, and I desire your help. I want your inmost seriousness; I want your scientific clearness to assist in the reply to the question, how we can obtain by the use of mere reason anything like a full view of the Divine attributes.

Suppose, in order to make our thoughts clear, that we begin our answer by substituting scientific for biblical phraseology. Try for once the experiment, and see how we shall come out. Everybody admits there is a nature of things. Now, what if we assert simply that it is necessary to the soul's peace to acquire harmony with the nature of things? Say nothing about God now. It is certain that there is in the universe what science calls the nature of things, and it is tolerably clear that that has not changed much for some years. It is without variableness or shadow of turning. It was; it is; it is to come. For one, when I ask the question whether I can know God, I am always asking immediately after that, whether I can know the nature of things. What if the nature of things is but another name for His nature? What if the nature of things, which has not changed in eternity past and is not to change in eternity to come, is but a revelation of Him, with whom there is no variableness, neither shadow of turning. I know that the nature of things is infinitely kind toward virtue. I know that the nature of things is infinitely stern toward vice. What if, while science gazes on the nature of things, and looks fixedly into it, she finds behind it the will of a personal God, omnicient, omnipotent, omnipresent, invisible, but in conscience spiritually tangible?

I beg you to beware of logical traps and surprises. There are men here who know so much more on these themes than I that you will of course not suspect me of attempting to cheat them by being rapid and confused. I confess, however, that in analyzing arguments, I do take long steps here sometimes, because it is not necessary to take short ones.

THE DIVINE ATTRIBUTES.

1. In the nature of things, to work for good is to work against evil.

Does anybody doubt this? Is not that a proposition just as clearly true as that a straight line is the shortest distance between two points, or that a thing can not be, and not be at the same time, and in the same sense, as any other intuitive deliverance of our faculties?

2. In the nature of things, God can not work for good without working against evil.

I am assuming only that God can not deny Himself. That can not is to me at once the most terrible and the most alluring certainty in the universe. He can not deny the demands of His own perfections. These are another name for the nature of things. We feel sure that in the nature of things there can not be a here without a there, an upper without an under, or any working of God for good without working by Him against evil. The nature of things is not fate, but the unchangeable

free choice of Infinite Perfection in God.

Allow no one to mislead you by overlooking the distinctions between certainty and necessity, will and shall, occasioning and necessitating, infallibly certain and inevitably certain. Let no one assert that faithfulness to self-evident truths as to the nature of things leads to a system of thought consisting of adamantine fatalism. There can be but one best way in which to conduct the universe. Omniscience will know that way. Omnipotence will choose and adhere to that way. There will be no deviation from that way in the course of the government of the universe. There will thus appear to be fate in the infinities and eternities; but there is there in reality only the infinitely wise and holy, and therefore unchanging, free choice of Almighty God.

Even man's free will may illustrate the law of certainty without falling at all under that of necessity.

Near the great sea there lives yonder at Salisbury a renowned poet, on whom the light of the golden Indian summer of genius is now shining. It was once my surprising fortune to hear this revered man say seriously that he could not quite agree with Andover and Jonathan Edwards in wholly denying the freedom of the will. I made no attempt to correct this error, for I had proper reverence for that poet whom Germany regards as the deepest heart among all American writers of lyrics, a man in whom there is an unquenchable Hebrew fire, which, quite as effectively as any other flame, moved before us as a pillar of radiance in the dark days of our anti-slavery contest.

Now, it may be that Andover does not understand Jonathan Edwards, but she does not understand him to deny the freedom of the will; and, as for denying the freedom of the will herself, why, you might as well ask whether Andover denies the immortality of the soul, or whether Jefferson Davis asserted that federal power ought to be supreme over State rights, or whether Plymouth Rock will float. There is no monstrosity greater as a misconception than to affirm that New England theology denies the freedom of the will: and yet I see that affirmation made almost monthly by irresponsible scribblers, and now and then responsibly, over names which I honor.

3. In the nature of things, God is not God unless he works for good.

4. Therefore, in the nature of things, he is not God unless He works against evil.

5. He is perfect, and therefore with all His attributes He works for good.

6. He is perfect, and therefore with all His attributes He works against evil.

7. Sin exists in the universe by the abuse of free will.

You will allow me now to assume this proposition, having discussed it in detail last week here, and having shown that conscience declares that we are to blame when we do what we know to be wrong. Of course, I keep in mind the distinction between an error and sin; or between a mistake of the moral kind and a wrong of the moral kind. When I speak of sin, I mean a free choice of motives which conscience pronounces to be bad.

In every bad free choice there comes upon the soul after the act a sense of personal demerit. If that deliverance of the self-evident truths of the soul is not to be received, several rather large results follow. If you deny the intuition which proves the will is free, you can not prove your own existence; for you know your own existence only by intuition. How do I know there is an eternal world? By intuition. How do I know that I am in existence? By intuition. How do I know that I am personally to blame when I do what conscience pronounces wrong? By intuition. We are not to play fast and loose with this supreme test of truth. Intuition is the soul's direct vision of all truths which to man have these three characteristics — self-evidence, necessity, universality. An intuition may mean a truth, self-evident, necessary, and universal; or it may mean the act of the mind in beholding such a truth. When I say

anything is affirmed by intuition I mean that it is guaranteed by that capacity of the soul through which we have a direct vision of self-evident, axiomatic, necessary truth. It is an intuitive truth that the will is free, and, as Johnson used to say, "There is the end of it." We know we are to blame when we choose the wrong, and there is the end of that. If you know by self-evident, axiomatic, necessary, universal truth that you exist, you know by the same evidence that you are free, and that you have incurred personal demerit whenever you choose a motive which conscience pronounces to be a bad one.

What you take for granted in business, and in law, and in literature, you must allow me to take as proved in religious science.

Does anybody doubt that he is free in business? Very well; will anybody doubt, then, that he is free in religion? Does anybody doubt that God gives the harvest, but that nevertheless, man must sow and plant? Does not the husbandman every spring go forth and act as if everything depended on him, and does not God work with him to fill the valley with fatness? Just so in the spiritual realm, a man must go forth and sow good seed, and God will give the increase. There is no collision in business between freedom of will and fate; and so, as the laws of the universe are the same in both fields, there is no collision in religion. Predestination does not mean destiny. This is one of the most mischievous words in theology, and the trouble is with the syllable "dest." I never use the word predestination, for that syllable "dest" implies destiny, and destiny implies necessity. In religious science the word predestination does not mean necessity, but only certainty.

8. While sin continues, God can not forgive it without making the sinner worse.

In this city 6,000 people were told the other evening, with great depth of thought, that if a child deliberately lies, and you forgive the child before he has exhibited any sorrow for the act, you make the child worse. That is, indeed, a very simple instance of the moral law, but in scientific minds there is no doubt that the moral law is equally universal with the physical. If you will measure a little arc of the physical law you can measure the whole circle.

If I were to take flight into space, I should not run beyond the knowledge that I have acquired here of the law of gravitation. That law is one in all worlds so far as science knows. So, too, if I understand the properties of light here, I understand them in Orion and the Pleiades. A good terrestrial text book on light or gravitation would be of service in the North Star. The universality and the unity of law make our earth, although but an atom, immensity itself in the revelations of truth. Now, if I know that a man has deliberately lied to me, I can not here under the moral law forgive him before he repents without making him worse. If I know that, then there is reason to believe that God can not, in the nature of things, forgive a free agent that has incurred personal demerit by the choice of wrong motives, till he has repented, without making that agent worse. The nature of things, gentlemen—it is the same yesterday, to-day, and forever.

9. The self propagating power of habit acting in the sphere of holy affections places the nature of things on the side of righteousness.

10. The same self propagating power of habit, acting in the sphere of evil affections arranges the nature of things against evil.

11. Good has but one enemy, the evil; but the evil has two enemies, the good and itself.

12. Judicial blindness increases the self propagating power of evil; remunerative vision increases the self propagating power of holiness.

"Every man," says the Spanish proverb, "is the son of his own deeds." "Every action," says Richter, "becomes mother certainly an eternal mother that it is a eternal daughter." These are the laws according to which all character tends to a final permanence, good or bad.

13. God can not give the wicked two chances without subjecting the good to two risks.

14. Self-evident truth shows that man is free.

15. Self-evident truth proves that man may attain a final permanence of character, good or bad, and in that state not loose freedom of will.

16. This may occur in the best possible universe, in which all things will of course work together for good to the good, and, therefore, of necessity, for evil to the evil.

Adhere to the proposition that there can not be an upper without an under. Can God arrange the universe so that all things in it shall work together for the good of the good without arranging it so that all things shall work together for the evil of the evil? Can God be God, and not arrange the universe so that all things in it shall work together for the good of the good? Can God be God, and not so arrange the universe that all things shall work together for the evil of the evil? Follow the deliverance of your intuitional philosophy, that the soul is free. I know how a man is tempted here, and how a sciolism will overturn the testimony of the intuitions themselves, rather than admit that man is responsible for all action that conscience pronounces wrong. But if you overturn the deliverance of the intuitions there, please overturn it elsewhere. You will not play fast and loose much longer, gentlemen; for our age is coming to be, thank God, unwilling to take anything for granted, and more and more loyal to clear ideas. Our greatest philosophies, metaphysical and physical, all stand on the basis of self-evident truths, or intuition; and although your physicist, who never has studied metaphysics, does not know who sharpened his tools, or, sometimes, what his tools are, he every day is using self-evident truth, and stands on the intuitions at which he scoffs. You say that the intuitional philosophy sails by dead reckoning. Well, dead reckoning by axioms is scientific! You say that the philosophy of self-evident truths is off soundings, and that you prefer to keep in water where you can feel the bottom. I tell you that your sounding-lines themselves are spun by what you call dead reckoning, or the philosophy of self-evident, axiomatic, necessary truths. Your physicist has no scientific rule, the validity of which is not guaranteed by self-evident truth; and so when you say I sail by dead reckoning, and am off soundings, and that you are sounding and sounding, and that you know there is an external world, and that you believe only what you can see, and touch and handle, I go behind your sounding line and ask: "Who spun that?" I ask: "How are you certain there is any external world?" You say: "It is evident." So I say, it is self-evident. On self-evidence you stand, and on self-evidence I stand; and if you and I can shake hands on this point we shall never part. If we are true to the deliverance of all the intuitions and not merely to a portion of them, we shall go further than Theodore Parker went. We shall see God in not merely a few of His attributes, but in that whole range of them which the nature of things expose to human vision; and we shall find it a thing just as glorious to be reconciled with God as it is to be reconciled with the nature of things, and just as little likely to occur in a man asleep or by accident and hap-hazard, and dreaming and poetizing.

We shall find it a thing at least as terrible to fall under the power of God as it is to fall under the power of the nature of things. Assuredly the nature of things will not break the bruised reed, nor quench the smoking flax of loyalty to itself; the nature of things, assuredly, too, may be a consuming fire to all disloyalty to itself. It may be an omnipresent kiss or an omnipresent flame. The savages in Peru used to kiss the air as their profoundest sign of adoration to the collective divinities. The nature of things is above and around and beneath us, and our sign of adoration to it must be not slavish self-surrender, but affectionate, glad preference

of what this unbending perfection requires.

You say the permanent existence of sin would be an impeachment of the Divine benevolence. Why is not the beginning of it an impeachment? The mystery, my friends, is not that under the law of judicial blindness and the self-propagating power of habit sin may continue. The mystery is that sin was ever allowed to begin. It has begun. There is no doubt on that subject, and when you will explain to me the consistency of your philosophy with the beginning of sin, I will explain to you the consistency of a final permanence of free evil character with the same philosophy.

What we do know is that the more a man sins against light, the less sensitive he is to it. What we do know is, that over against judicial blindness stands remunerative vision, and we cannot change one law without changing the other. The nature of things is the flame; the nature of things is the kiss; God is God by being both. What God does is successfully done. What God does is well done.

SATAN AGAIN.

BY A SUBSCRIBER.

In the last number of OUR WORK I noticed an article over the signature of "E," entitled "Satan," which gave rise to the following thoughts: What "E" calls "Lack of stamina, and weakness," I think is Satan's strategy, or, as an apostle would say, "Wiles of the devil." I regard those near approaches of his to Christianity as wise movements on his part, to catch weak-kneed and fashionable, or *liberal* Christians.

I am aware that those movements of his demonship thus construed conflict with the Apostle Peter, who says, (1st Peter, 5th chap., 8th vs.) "The devil goeth about like a roaring lion." In the days of Peter this was, perhaps, true. The lion puts his mouth to the ground and roars and the smaller game scatter and run in every direction; hence, without knowing where they go, they often run into the jaws of death. In this day of sharp skepticis when he roars, the people jerk their hea under the cover of religion, and like th tortoise, carry off even house and all, a hence go scott-free, to all appearance Oh, no, he gets but few by roaring at th age. He approaches now by a kind "wavy-davy" or "shadle-shack" musi brought from the theatre and taken to th church and other religious assemblies, a proaching as near the character of Chris anity as may be. To illustrate: A del is hanging over the church, or repairs a necessary; a supper is given, and a sma fee is charged for admission. Men of a classes and characters come, pay the money, go in and——. Satan also come but he does not roar, rather he whispe profanity here, vulgarity there, obscenit yonder, and the breath of some perso smells very strong of whisky, yet it called "a success," and all parties have "good time." Query: Has the occasio improved the character of the people, made them better? It is doubtful. I all these maneuvers the adversary is vi ilant, shy, and successful. In conclusio let us retain the simplicity of the Gospe contend earnestly for the faith once d livered to the saints, watching closely th wiley movements of his Satanic majesty.

A GENTLEMAN made application for school in Maine, and presented himself t the board for examination as to his qual fications. Arithmetical questions wer proposed. The teacher stumbled, halte and stammered, but finally made out t cipher out the answers. Said the com mitteeman: "Can you locate Boston? He answered: "I know all about it, prob ably, just as well as you do; have hear of the place several times, but can't som how or other, seem to locate it." Wit a view to helping him out, the commi teeman said: "It is the capital of som State, is it not?" "Yes; I believe it is. "What State?" "Well, I know, probably as well as you do, what State Boston the capital of, but, you see, I haven't go the flow of language to express it."

ACHMED AND HIS MARE.

An old Arabian tale the truth conveys,
That honor's passion avarice outweighs.

Brave Achmed owned a mare of wondrous speed;
He prized her much above his wife or creed.

And lest some one should steal that precious mare,
He guarded her with unremitting care.

He tied her every night before his tent;
The fastening-cord then round his pillow went.

When all in slumber lay, the robber crept,
Unloosed the cord, and on the courser leapt.

"Wake up!" he cries,—"'tis I, the thief, who call;
See now if she in flight is chief of all!"

Achmed and his tribe mount in wrath and shame,
And chase him as a tempest chases flame.

Hot Achmed nearly to the robber came,
When thus he thought:—"My mare will lose her fame.

"If I o'ertake her, she is then outrun;
But if I reach her not, I am undone.

"Oh, better she were stolen before my face
Than have her vanquished in this desperate race!"

One secret sign his mare was taught to heed,
Whenever she must try her utmost speed.

He to the robber screamed, "Quick, pinch her ear!"
The sign she felt with answering love and fear.

As like a level thunderbolt she flew,
All chase was vain, the vexed pursuers knew.

Before this self-betrayal blank surprise
Fills Achmed's comrades, and their wondering cries

Demand, "How shall thy foolish act be named?"—
"My mare is lost, her glory is not shamed,"

He says: "I knew, that, if her ear he nipped,
The darling prize could never be outstripped."

LLON A LLEDF.

A warm hat: A stove-pipe hat that's got "stove" in.

Why is a creditor like the Ornithorynchus? It is a beast with a bill.

We read of a young lady being blind, but recovered her sight after marriage. Matrimony opens the eyes of even blind people.

Scene in a restaurant: "What have you got?" "Most everything." "Well give me a plate of it." "One plate of hash," yelled the waiter.

The following is a true copy of a letter received by a village school master: "Sur, as you air a man of nolege, i intend to inter my son in your skull."

"Does our constant chatter disturb you?" asked one of three ladies to a sober looking man. "Oh, no," he replied, "I've been married nigh on to thirty years."

Idle student to Prof.—"It's no use, I was cut out for a loafer."

Prof.—(Surveying the student critically) "Well, whoever cut you out understood his business."

"What a strain that is," said Mrs. Partington. "Yes," was the reply, "it is operatic." "Upper-atic, is it?" questioned she, "I should think it was high enough to be on top of the house."

Quail (in Ohio, to urchin): "You, Mr. Urchin, have no rights which the Legislature need respect. You are too proud, why don't you eat snails, cut-worms, grubs, grasshoppers, &c., then you would be protected till the end of 1878."

A woman recently entered a store in Connecticut, and sat down in front of an iron safe to warm her feet. After sitting some twenty or thirty minutes, she remarked that she "never did like them kind of stoves—they didn't throw out any kind of heat, those gas burners didn't."

A Scotch minister, recently told his neighbor that he spoke two hours and a half the Sunday previous. "Why, minister, were you not tired to death?" asked the neighbor. "Aw, nae," said he, "I was as fresh as a rose; but it would have done your heart good to see how tired the congregation was."

Not long since a colored woman obtained a position in a Southern family as cook. A few days afterward she met an acquaintance, who inquired how she liked her new place.

"Ise gwine to leab 'em," was the answer.

"Dey 'buses you, does dey?"

"Drefful! Wuss den foah de 'bellion! Dey locks up all de pervisions and asks foah de change from de market money!"

"Why, dat's no better dan stealin!" was the indignant reply.

A contemporary reports a Sunday-school teacher as saying, "I have been laboring for the extinction of the cause." He meant extension. It seems incredible. But we heard a minister say, "I am now going to eliminate the doctrine in this text." "Why did you announce your purpose to strike out the doctrine?" asked a deacon after the sermon. "I didn't," was the reply. "Certainly you did; you said that you would 'eliminate' the doctrine, and that means to strike out or expurgate." He thought it meant expound. If you will use long words, be sure they are right.—[Christian at Work.

In a Sunday-school of one of our cities, a teacher had taken special pains to explain that Sunday just what was in the Ark of Covenant which the Israelites had. Aaron's Rod and the pot of manna, etc., had been carefully explained, and the teacher felt confident her class could do themselves honor. At the closing exercises that day, the Superintendent asked, "What was in the Ark, children?" The answer came from many voices, "The tables of stone, Aaron's rod." "But, what else?" asked the Superintendent. No answer for a moment, when all at once a hand raised from one boy in this class, all eager to tell: "What was it Willie?" "It was dried grub!"

OUR WORK.

A Christian Educational Monthly.

D. J. Evans and T. C. Smith, Editors.

Prof. B. F. McHenry and Rev. J. J. Summerbell, Associate Editors.

EDITORIAL NOTES.

The Theological Department.—After much consultation, and mature deliberation, the Executive Committee of U. C. College determined to open a course of six weeks, beginning with the Spring Term, March 14th.

While the number enrolled is not large yet the success which has attended the enterprise to the present, has surpassed even the most sanguine.

Seven have been enrolled in the class, two more to come in. We give a programme of one day's work, showing the scope of it, and the certain benefit which will result to the members:

7:30 A. M., General Bible Class. In this any from the school may take part, and all hear and are profited by it.

8:15 A. M., Systematic Theology.

9:00 A. M., Ancient Geography.

9:45 A. M., Progressive Lecture.

10:30 A. M., Weekly Lecture and Exercise.

2:00 P. M., Review of Forenoon Progressive Lecture.

2:30 P. M., Bible Class. A critical reading of the Gospel of Matthew.

It is not a pouring in process, as the members of the class have to prepare, each day, an exercise in Systematic Theology; as "The Existence," "The Spirituality," "The Omnipotence," "The Omnipresence," "The Omniscience," of God, etc.

Besides this, they are required to take the stand and to repeat the lecture given on the preceding day, from such notes as they may have taken of it.

Then, what authors should be read, what fields have been explored, what yet remains to be explored, the history corroboration of the truth of the Bible, the objections which infidels have made and how refuted, the relations of modern science to religion, all receive attention; but running through all these is the explanation, illustration, and application of the teachings of Jesus Christ. The fact is never lost sight of that the Word of God is the Sword of the Spirit.

Should this department receive the endowment sufficient to its continuance, and a patronage commensurate with its importance, the Christians in the West will have taken a long step toward the better preparation for the ministry which has been demanded so often, so long, and so loudly by both ministers and people. May God speed it. S.

Young Ladies.—T. J. Fields tells us that one of his classmates committed to memory and recited to his Amelia, all of Milton's "Paradise Lost." This he was obliged to do, in order that he might maintain his position in her affection. The young lady was very proud of young men of great memories. A rival of this youth had discovered her partiality to good memories, and had almost gained her individual affection when Field's friend determined to beat this rival on his own ground. Though having a very bad memory yet he determined to commit "Paradise Lost" and did so, and by so doing won his Amelia. We knew a few young ladies who favored the attention of only such young men as were educated and ambitious. And we know several men who are eminent to-day, because their energy in the direction in which they have distinguished themselves, was evoked to gain the favor of their Amelias. We know especially one young man who, it is more than probable, never would have graduated, had he not learned that a certain young lady would marry only a graduate in the classical course.

Young ladies of Union Christian College, have you never considered what a responsibility rests on your shoulders? If you would agree among yourselves to receive the attention of only students in the classical course. he wiooms 12 and 15

would be thronged with pupils! The proper share of woman in politics and church and education and society, is not so much the wielding of official authority in any of them, but in sanctioning only such measures as are noble and virtuous and refining; and associating with only the cultivated and educated men. We wish young women would obtain a complete education. Said one to us, "Why? to throw it away in the kitchen?" Education can not be thrown away. It will adhere in spite of kitchen, fashion, and everything. But you need education to choose your associates, to select your mottoes, to find true happiness, to love. E.

PERSONALITY.—"Fun for the boys but death to the frogs in the pond," was the rejoinder made by an old frog to the boys who were amusing themselves by throwing stones into the pond. Remarks published in a society paper or prepared as responses, should be free from any reflection regarding any person. It is very amusing to a crowd of thoughtless people to hear the peculiarities or the misfortunes of any one ridiculed. But it is very unkind. No one but a coward will strike another, unless in self-defense, when there is no chance for retaliation. And it is equally unkind in young people to write puns or queries of a rude kind, in regard to a companion, when he can not defend himself. It requires more than an ordinary amount of discrimination to distinguish between the wit that will cut the one attacked, and the wit that bounds back upon the attacking party.

An audience is more sensitive and sympathetic than many imagine. Often it will enjoy the ridiculing of a person; but it will not bear a grain beyond the propriety of such.

And let a writer or speaker add but one pun or "joke" beyond this limit and he injures himself while he fails to ridicule another. Let our young people when they prepare their "personals" for their paper in the society, remember that by over-doing they not only fail to ridicule the attacked, but even lose the credit for wit that they may have previously gained. E.

AN Eastern proverb says that only two things can climb a pyramid—the eagle and the snail. The eagle by power of flight and the snail through perseverance. Genius can do no more than perseverance, but it does the same in less time. The eagle with a few sweeps of its pinions reaches the top. While the snail after a thousand twists and wriggles, "sticks to it" until it reaches where the eagle is.

Young friends, be snails if you are not eagles. If you can not get an education in a year, stick at school till you do get it.

If you can not climb, like the eagle, against the sun, do like the snail, creep on rainy days. Are your means not like the eagle's? Then take your time to it like the snail. But at all events get to the top. Get a good education. Climb clear to the top. There is as much difference between snails as there is between "other people." And if you are not an eagle be climbing snails. Be a scholarly snail, a classic snail, get a thorough education, and climb not only in education, but climb the pyramid of usefulness. E.

Many professional snake-charmers, are, in addition to their regular vocation, most expert jugglers. It is their practice to "tewn down" a few tame snakes in a garden hedge or somewhere close in the vicinity of a house which they intend to visit, ere they present themselves to the owner of the premises. Then with every appearance of good faith the rascals request permission to be allowed to clear the compound of snakes; at the same time stipulating for a reward, perhaps one rupee a head for every snake they catch. If the gentleman contracts with the crafty rogues, to his horror and amazement, hideous serpents of various dimensions are produced, one from the straw in an empty stall in the stable, another from the garden hedge and so on; till at last perhaps the fraud is carried too far and discovered.

OUR BOOK TABLE.

COOKS LECTURES.—The lectures of Rev. Cook are, in our estimation, grand, and set forth arguments in behalf of Christianity in sublimer and plainer language than any philosopher, whose writings we have read. Cook is a powerful and sublime advocate of Christian Theology as taught by what is known "Orthodox." There is something in the style and manner of this man which makes one feel that he is in the presence of a mighty intellect. Reading only a few lines has the same influence on one as approaching to the foot of a mountain has on the traveler. We know the mountain is high and great and we can not see the top. A man of very complete culture, and having read very extensively, with a broad intellect, a genius for appropriating apt illustrations, and a faultless rhetoric, he captivates men and wins their undivided sympathy. The philosophy that he teaches is not only deep and grand, but also partakes of the spiritual. He makes life more sublime, it awakens love, faith, confidence, trust, the highest emotion of the soul. His expressions are not attractive on account of their beauty, or on account of their novelty, but more especially on account of the mighty truths that are contained in them. Like the hurricane they overwhelm all things in their course. It is not the song of the bird but the enchantment of the raging tempest.

EDUCATIONAL MONTHLY.—The W. Va. Educational Monthly, is a live paper. We were surprised to find its editor to be Dr. Blair, at one time a professor in our *alma mater*.

CORNELL REVIEW.—The Cornell Review for March has been received. We consider the Review an excellent college paper. It took us some time to discover where Cornell Review comes from. But we finally succeeded in finding, among the advertisements for boots and shoes, &c., that the Review comes from Ithica, N. Y. Cornell is celebrated, so is N. Y., but Ithica is not so well known, and it would save trouble for many if it were plainly displayed that Cornell University is situated at Ithica, N. Y.

SCIENTIFIC NOTES.

As we, one day, from the history of the Jews and the prophecies in regard to their restoration, turned our thoughts to the news of the day and discovered that Disraeli was made Lord Beaconsfield, we thought that there is more than ordinary importance to be attached to this. To-day the balance of the money-power of the world is controlled by the Rothschilds —Jews. The great monarchs of Europe are to-day the servants of the jewish family. At their bidding peace is made, by their persuasion war is declared. The *premier* of the balance of the political power in Europe is a few with Jewish sympathies. Truly the day for "graffing Israel into its own olive tree" may not be far distant. It seems that God has been preparing the way and is now waiting for his people to walk in "gleaming a remnant."

The following illustrates the feeling with which meteorites were regarded in the early part of the seventeenth century. Extracts of a letter sent by a gentleman to a Mrs. Green, who had the audacity to order one of the thunder stones, as the meteorites were called, to be dug up, run as follows: "Be not so daring as to pry into the closet of God's determination. His works are full of wonders and not to be examined." Another letter written by an eye witness of a shower of meteorites opens with the following passage: "The cause of my writing to you at this time is by reason of an accident which the Lord has sent among us. I have heard of the Lord by the hearing of the ear, but now mine eyes have seen him. You will marvel that I write thus, for no man hath seen God at any time, yet in his works we see him daily, but now after a more special manner." The description of the "accident" is given and the writer

concludes thus: "Now let the atheist stand amazed at the work of the Lord." [In certain districts in England there is still a tradition of the fall of the meteoric shower which fell in 1628. And old people speak of it as such an event as to have created a belief that the world was coming to an end.—Pop. Sci. Mon.]

The Virginia Nev. Enterprise of March 6 says: "Last evening, about 4 o'clock, the eyes of hundreds of persons on the streets were directed towards the top of the spire of the new Catholic church, where was seen a fountain spouting numerous jets high in the air. A large iron pipe is carried up through the steeple and up the large cross surmounting the same. The pipe then takes the form of the cross, behind which it is hidden, and from holes perforated at proper intervals the jets are sent up. From the top of the cross and from the end of each arm large streams ascend to the height of about 25 feet, and between these are thrown up a great number of smaller jets. The height of the top of the cross from the ground is 170 feet, and last evening, the air being calm, the numerous jets spread out in the shape of a fan. The rays of the declining sun fell upon the jets and spray at just the proper angle to light up and bring out the whole in a beautiful rosate glow which surrounded the top of the cross like a glory. This novel fountain was not constructed for mere ornament. It is intended for use in case of the breaking out of a large fire, as a protection to the spire and roof of the church. It is but the work of a moment to turn on the water and drench the spire. The height to which the water is thrown above the cross shows the great force of the water works of the city."

Through the kindness of Mr. Oliver Phillips, of Turman's-washin this county, we have received a tooth of an ancient elephant, which we prize very highly and will place it in the cabinet. Mr. Phillips found the tooth in a "branch" near the church house of Big Springs in this county. It measures a little more than 2 inches in length, and about six inch[es] deep. It has 24 perfect *laminae* [and] two in an imperfect condition. Its w[eight] is 7¼ lbs. We consider this a va[luable] addition to the cabinet.

Mr. Cook, of the Academy of [Natu]ral Sciences, of Philadelphia, has pub[lished] in the proceedings of that body, [some] highly interesting observations on [the] habits of wood ants, from which it ap[pears] that these ants have in their se[veral] communities regular provision [stores] wherely the workers are fed without [hav]ing to quit the scene of their labors. [The] foragers of a community, as they [pass] down the tree paths, their abd[omens] swollen with honey-dew—in which [condi]tion they are called *repletes*—are arrested near the foot by workers from t[he nest] seeking food. The *replete* rears [up] her hind legs, and places her mouth [to the] mouth of the hungry worker, wh[o] assumes the same posture. Often [two] or three workers are thus fed by one *repl[ete]*. The latter commonly yields the [honey]-dew complacently, but sometimes [she] is seized and arrested by the worker [occa]sionally with great vigor. A num[ber] of experiments are described, leading [to the] conclusion that there was complete unity between the ants of a district em[bracing] 1,600 hills and countless millions of [indi]viduals. Insects from hills widely se[parated] always fraternized completely when [trans]ferred. It was found, however, th[at ants] immersed in water, when replaced [upon] the hills, are invariably attacked [by enemies]; the assailants being immers[ed] themselves in turn assailed. Experiments indicate that the bath temporarily [destroys] the peculiar odor or other property by which insects recognize their fellows.

An eminent scientific professor [interested] in the state of science-educ[ation] in our colleges, has been looking into the subject of their use of text-books. He collected catalogues from 187 [colleges] and gleaned from them the following statistics, regarding the physical an[d] [chem]

al text-books employed. For physics he text-books ran thus: Olmsted in 48 olleges, Garrot in 33, Silliman in 16, teele in 15, Deschanel in 12, Rolfe and illette in 11, Wells in 8, Norton in 8, he others scattering. The preference for hemistry ran as follows: Youmans in 37 olleges, Eliot and Storer in 28, Barker n 24, Roscoe in 18, Steele in 18, Fownes n 13, Wells in 10.

We are proud to say that U. C. College is among the larger number in the use f each. Our text-book in physics is Olmsted's. In Chemistry Youmans'.

Insignificant as the common clothes in is itself, its manufacture forms no nean part in American industries, and he numerous factories in New England nd other States furnish employment to housands of people. There are several arge clothes pin manufactories in Saratoa, N. Y., each of which is capable of urning out a thousand boxes, or 72,000 ins, per week. There are several small actories scattered throughout Massachuetts, New Hampshire and Vermont, and l are run by water power. As a rule, hose engaged in the manufacture of othes pins are Quakers. Beech, white irch, and poplar are the woods used in aking the article, the birch and poplar eing considered the best. The machiny employed is very simple. The wood first sawed into logs four feet in length, nd then cut into small square sticks by eans of a cutting machine. Each stick, ter being rounded in a lathe, is passed nto another machine which throws out a umber of perfectly formed pins at one it and with great rapidity. The pins e then thrown into a large revolving linder and smoothed by friction with ch other. New York and Boston are e principal markets for this ware, and nce they are shipped in large quantities the West, and to England and Australia. Over 100,000 boxes of pins are nually sent to England, and a corresnding number to Melbourne, Sydney, ew Zealand, and the Sandwich Islands. Owing to the depression in business, during the past two years prices have fallen off 25 per cent., and some of the manufacturers in New England have ceased operations because they could buy cheaper from the West than they could manufacture themselves, besides saving the expense of packing and transportation. The price depends entirely upon the finish and number in a box.

A tame crow, in the possession of a writer in the Nuttall Ornithological Club Bulletin, rids himself of parasites in a very ingenious way. He takes his stand on an ant-hill, and permits the ants to crawl over him and carry away the troublesome vermin. The same habit was observed in another tame crow formerly in the possession of the same author.

Mr. Merlin, of the British Consultate at Athens, asks, May not the white telescopic appearance of the moon's surface, resembling snow in many parts, be explained by the fact that the extinct volcanoes of our satellite are covered with crystals of salt? Any person who is accustomed to view the moon through a telescope must, I think, have been struck with the dazzling snow-like appearance of the mountains. May not an explanation of this be deduced from the experiences gained by the last eruption of Vesuvius? The burning lava in that instance retained an enormous quantity of salt, which did not escape until the mass became cool, when the whole stretch of lava emitted in 1872 was covered with a crust of this substance.

In a letter from the Galapagos Islands the writer remarks the wonderful tameness of all the wild creatures that have hitherto been unmolested. The seals, he says, seemed to be fond of crawling under bushes, just above high-water mark, and sleeping two or three hours in a place. Under one bush lay a mother and her cubs, and so fearless was the old one, that when one of the officers held a piece of cracker to her nose she smelled at it as

fearlessly as if she had been a pet dog. The tameness of many of the birds was also surprising, for the fingers might be put within half an inch of little yellow-birds, and within six inches of mocking-birds.

The subjoined statements, showing in a variety of forms the rapid increase arising from interest (rent or usury being very nearly synonymous terms) charged for the use of accumulated wealth—which we take from a lecture delivered some time since in Association Hall, New York, by Wallace P. Goon, on the "Currency Needs of Commerce,"—contain much "food for thought" for all classes, old or young, man or woman, employer or employed; for interest affects the price of every commodity in the most vital manner.

Many carelessly infer that the increase of money at six per cent. is just twice as rapid as at three per cent.; but in reality the increase is vastly more rapid than this. In one hundred years, at six per cent., the increase on any given sum is about eighteen times as much as at three per cent.

Let one dollar be invested and the interest added to the principal annually, at the rates named, we shall have the following result as the accumulation of one hundred years:

One Dollar,	100 years,	at 1	per cent.,	$2¾
do	do	2	do	7½
do	do	2½	do	11¾
do	do	3	do	19¼
do	do	3½	do	31¾
do	do	4	do	50½
do	do	4½	do	81½
do	do	5	do	131½
do	do	6	do	340
do	do	7	do	868
do	do	8	do	2,203
do	do	9	do	5,543
do	do	10	do	13,809
do	do	12	do	84,675
do	do	15	do	1,174,405

There are probably few, however familiar with the subject of the rapid increase of capital put at interest, who would not be startled at the statement that the cost of the outfit of Christopher Columbus in his first voyage of discovery, put at interest at six per cent. would by this time have amounted to more than the entire money value of this continent, together with the accumulations from the industry of all who have lived upon it. If any doubt this, let them reckon the amount, estimating the entire outfit to have cost only the small sum of $5,000 and remember that money doubles, at six per cent., in a little less than twelve years—or accurately, in eleven years, ten months and twenty-one days. Allowing it to double every twelve years, this $5,000 at interest at six per cent. since 1492, it will be found, would have amounted to $17,895,700,000,000; which, estimating the population of the entire continent of America (North and South) to be eighty-five millions, or seventeen million families (averaging five members each) would give more than $1,000,000 as the possession of every one of these. The interest upon $1,000,000 at six per cent is $60,000, which would now be the princely annual income of each of these seventeen million families from the accumulations up to this time upon so small a sum as that named for the outfit of the discoverer.

In Hildreth's "History of the United States," it is stated that Manhattan Island—afterward called New Amsterdam, now the City of New York—was bought by the Dutch from the Indians, for sixty guilders, or twenty-four dollars, and this only about two hundred and fifty years ago. And yet, if the purchasers could have securely placed that $24 where it would have added to the principal, annual interest at the rate of 7 per cent., the accumulation would exceed the present market value of all the real estate of the city and county of New York.

Again, if a man at the age of twenty-five should commence business with a capital of one hundred thousand dollars and could by any possibility add thereto interest at our legal rate of 7 per cent. annually, the result would be (in round numbers) as follows:

Age,	Capital
25	$100.
35	200.
45	400.
55	800.
65	1,609.

COLLEGE PERSONALS.

Geo. W. Wright is again in College.

And the hungry tramp prowleth about Merom.

The boys will organize a base ball club this spring.

Uriah Tarvin continues to reside at Brazil, Ind.

Miss Lillis Austin is teaching at West Lebanon, Ind.

Frank Henry has again returned to the farm near Potomac, Ill.

Thorn Harder is working into a good law practice at Pontiac, Ill.

Miss Katie Knight, '78, is very sick with congestion of the brain.

Judith Thomas is engaged in teaching school near Pleasant Hill, Ind.

Every student of the College should rally to the support of OUR WORK.

E. T. Abbott leaves Knoxville, Pa., and is now seeking a new pastorate.

Will Waller and Will Smith have closed their schools and returned home.

Joel Myers has rented the College Campus, and will assume the control of the same.

Rev. John Whitaker graduates three students from his Institute in Missouri this year.

Dr. Summerbell visited us the first of the term and preached three sermons during his stay.

The morning Bible talks by Prof. Summerbell were appreciated by both students and professors.

Harry and Fred. Morgan were present and took part in the closing exercises at the end of last term.

Ed. Ward and Wm. Willis, two old students, have purchased Buddell Bro's. drug and book store.

J. D. Thomas slyly slipped away from the parental nest and having, by previous arrangement, found a mate of his own, is back home again now building a nest of his own.

The senior class gave the first exhibition of its oratorical powers the last Friday in the winter term.

Ely Donehey has removed to West Lebanon, and is now sole proprietor of the livery stable at that place.

Lizzie Smith, better known among the students as Lizzie Warren, is now at Del Norte, Colorado. Her husband is successfully operating a silver mine.

W. E. Smith, F. V. Westfall, and Miss Laura Jones, who were teaching during the winter, have again entered school.

It is expected that G. I. Reed, of Peru, Ind., will deliver a lecture before the graduates at their annual meeting in June.

Evan Heath is President of the Franklin Society, and Porter Knode editor of the April number of *The Whetstone*.

Prof. S. J. Pardee, '76, was visiting his many friends here this week. He is Superintendent of the Silver Creek, N. Y. schools.

Will Humphrey has graduated from the Ohio Medical College, and is now located for the practice of medicine in Terre Haute.

A certain person trying to quote a passage of Scripture got it off in this style: "You know the Bible says, 'the wicked runs when nobody's after him.'"

Childs Bros. are busy furnishing organs to the Granges throughout the land. They have removed their manufactory to Irvington, near Indianapolis, of this State.

The trustees of the Knoxville (Pa.) Academy are endeavoring to secure the services of Prof. G. R. Hammond as Principal of their school the coming year.

Prof. Watson's problems, as offered in the last number of OUR WORK, are extremely difficult. He is safe in offering the prizes he does for their solution. Can *he* work them?

"Prayers at 7 A. M." was the last general order, and it is as good as a show to

see the professors come in with faces as long as one's arm and rubbing their eyes. P. S.—Students ditto.

Died, at the home of his parents, Liberty Mills, Indiana, Joseph Ellwood Phillips, son of John Phillips, and a student of U. C. College. He left at the close of the spring term, 1876, with health somewhat impaired, but with high hopes of returning again in the fall. Alas! Disease had fixed upon his frame its deadly fangs and he drooped and died in the bright morning of his life, his heart eager to do some work for the Lord, and his plans of labor already laid. He died November 18th, 1877, in the 19th year of his age. His character was irreproachable, his disposition amiable, and his death was undoubtedly hastened by his too severe application to study. He rests in peace.

COLLEGE LOCALS.

The Spring term opened with the usual attendance.

The prospect for a peach crop in the College Campus this year is not very flattering. Next year's students will, no doubt, read this with considerable regret.

We visited Prof. Summerbell's recitation when he lectured to the class on Darwinism. The Professor shows talent and manifests an extensive study of the subject. We were indeed greatly pleased and benefited.

Accordiug to announcement, Prof. J. J. Summerbell has arrived and has assumed his place as Professor in the Biblical Chair. We like the appearance of Bro. Summerbell, and he is winning the admiration of all students and citizens.

On the 10th inst., the pupils and patrons of Union district school, No. 3, Crawford Co., Ill., unanimously passed a resolution to this purport: "We the pupils and friends of B. L. Thompson deceased, do solemnly deplore the loss of a devoted teacher and respected friend. And, furthermore, we do cherish the memory of him who at all times proved himself worthy of our highest confidence and esteem."

The Linconians are making a strong effort to refurnish their hall. From present indications they will succeed, and old students on visiting Commencement will scarcely know the old hall. If this item should be the first to apprise any Linconian of this enterprise, let it also remind him that it takes money to make these improvements and that all donations will be thankfully received and carefully used.

Old students will be undoubtedly glad to know that we slowly but surely reform. As proof of this we refer to the change that has been made this term. How we pity those who were allowed to attend prayers at 8 o'clock. No, thank you, we do no such a thing. We are in our places at 7. So, if any come to Merom, please take notice. Mr. Myers rings the morning bell at 5 instead of 6. Surely all things are made new. An interesting new feature, also in this term's work, is the Bible lesson which is conducted by Prof. Summerbell, from 7 to 7:30 A. M., and which all students are required to attend.

On Thursday evening, March 15th, Dr. Summerbell, who visited his son, Prof. Summerbell, and his daughter, Mrs. Heath, delivered a sermon in the College Chapel. Subject: The parable of the Prodigal Son. The Doctor showed that the elder son, in the parable, represents those people who make mistakes sometimes but are never bad enough to need repentance, and the younger son represents all who, being born children of God, leave him, become wicked, repent and turn to God. The following Sunday morning Dr. Summerbell preached to the Biblical class. Subject, God. Text: Gen. 1:1. In the evening he delivered a lecture to the Biblical students on the "Holy Bible."

Quite a revival of religion has been awakened at Big Springs, a church formerly of our charge, five miles north of Merom, under the efficient labors of Elder

Jno. T. Phillips. Up to the present thirty-three have united with the Lord's people, and the entire church much quickened. They are now seeking a pastor to serve them till Conference, when they hope to obtain the watch-care and ministry of Eld. Phillips. This is a move in the right direction; for, while it is true that "a prophet is not without honor save in his own country," yet here Eld. Phillips lives, labors a part of the week, and can do them many little services they would fail to receive from a foreigner. Besides they would go a great way and hunt a long time before they would find an available minister of Eld. Phillips' executive ability and oratorical powers. "Behold how good and how pleasant it is for brethren to dwell together in unity." S.

ENTERTAINMENT.—The usual exercises at the close of the term were given on Saturday evening, March 3rd, by the Franklin Society; on Monday evening by the Linconia. The Franklins departed a little from their usual kind of performances and gave, in addition, a play styled "My Wife's Mother." The parts were well personated, and the acting was good. The "Wife's Mother," by Miss Kate Knight, was excellently rendered.

The paper *The Franklin Whetstone*, was one of the best that we have heard. The Editor, Mr. Holmes, had well arranged the topics. The editorials were well written, and interesting to all who agree politically with the editor. The personalities were less prominent than we have heard from numbers of "The Whetstone." This is a strike in a new direction, and is truly commendable. Mr. John Finley presided.

On Monday evening, March 5th, the bell again called us together to hear what the Linconias had to say. The president of the society, Mr. C. S. Wasson, welcomed us in an opening speech. All the exercises were good. The music rendered was quite good. Miss Nannie Wood's essay should be especially mentioned. *The Linconia Miscellany* contained some instructive articles and selections.

WEAUBLEAU INSTITUTE.

Weaubleau City, Mo., April, 1877.

WILLIAM J. HAWKINS, Local Editor.

CLOSING OF THE WINTER TERM.

The term closed on the 9th of March. The weather was the severest of the season, consequently the spectators were fewer than usual. The examinations commenced with the "Seniors." Trigonometry was the first; it was listened to attentively though understood by but few; following this, was a large class in Civil Government. The "Senior Class" was then examined in Latin, (Circero,) Astronomy and Psychology. Close attention was given to all, especially to the Latin that was read in the original and then translated.

Reading exercises completed the examination of the forenoon. An hour and a half was given for refreshments and recreation, and was spent pleasantly by all.

In the afternoon examinations were conducted in both recitation rooms, where were heard all the classes in the common school course; also the "Junior Class" in Latin and Greek and the classes in Advanced and Elementary Algebra, these were listened to with considerable interest. The grades were then distributed, after which the audience was dismissed until literary exercises at 7 P. M. Taking all things into consideration, we think the exercises abounded in proof that the Institution is still advancing. Though the weather was extremely cold, the warm-hearted friends and patrons could ride ten or fifteen miles without any great inconvenience. Most excellent order and strict attention was observed by all. Special attention was given to the common school branches in the afternoon; we presume it was because they were understood, to some extent, by a majority, and also, because the classes were composed chiefly of those who were known to be preparing themselves to be teachers in

the common schools. The exercises of the literary society were largely attended. The discussion was engaged in with considerable vehemence. The declamations and essays were interesting, especially "Darius Green with his New Flying Machine," which was declaimed in a very creditable manner.

Thus, Weaubleau Christian Institute, has closed one more term's labor, and not only can it be said that much good has been accomplished, but, that there is a prospect of great success in the future.

PERSONAL.

Mr. A. M. Halbert has gone to the Black Hills, to try his fortune in search of gold.

Several of the students enjoyed a siege with the measles during the last month of the term.

Dr. E. T. McKim has been spending a few days with us, working at the profession of dentistry.

Mr. T. M. Nesmith started to the Black Hills on the the 15th inst. He intends spending the summer there, and then returning to Kansas or Nebraska to establish himself in his profession.

Miss N. E. Gentry was present at the examination, in company with her father. She has purchased a new organ, and is making music a specialty. She is a student and a teacher, taking lessons in the advanced course and giving lessons in the elementary.

Mr. Nesmith was one of the principal mechanics in the erection of our Institute building; was one among the first students, and has always stood a firm and substantial friend to the school. In the "dark hours," which once or twice threatened destruction, he stood firm, confident and reliable. We are confident that the zeal and energy that actuated him while among us, will characterize his labors in the future, and will render his life conducive of much good to his country and to his fellowmen.

CHRISTIAN BIBLICAL INST

Stanfordville, New York, Ap

W. T. Mills, - - Lo

LOCALS.

Our Literary Society has resumed its meetings, several of the last being very interesting.

A portion of the noon hour still devoted to the prayer-meeting. Jesus graciously blesses us as we bow His feet.

Our Greek new testament still in St. John. We have f Evangelist until near the time of Jesus' death. The narrative is so in read and explained by Dr. Cra

Our lectures, at present, are on Paul's missionary tours, having follo his second as far as Athens. stay at Antioch, we became Christian is the name promis by the Lord. As we sit and teresting facts concerning gospel he preached, it is not we should catch the missi though none of us desires to in a Phillippian jail.

PERSONAL

Prof. Peabody is expecte this month, at which time intends to be with us.

Bro. Shinkle, who retur February, is preaching Jesu the pulpit and at the firesid

Bro. Amazeen enjoyed a in the vineyard at Milan la sisting Elder Case in revival

Bro. Hammond, of our engaged with the church at Bro. Borthwick with the Green Co., N. Y.

Bro. Lane has been ch the Stanfordville church,

tinue is relations with the Home, a fact whichthe students were glad to hear.

Sist Haley's labors in revival meetings athe Clove were greatly blest. Bro. Borthick assisted in the work, endearing hiself to the people by his earnest laborsf love.

Eld Cook, (formerly of the C. B. I.) writess that his labors are being blest, a numb having confessed the Lord Jesus. He dres to be remembered in the noon day prers and he shall be remembered.

Br Putnam commences work with the Suth Westerlo church on the first Sabbat in April. He has been pastor of the Smfordville church seven years, this beingis first charge. His labor has been lest, in making many Christians. Every Christian knows him but to love him, nd all learn of his departure with regret.

Beig just now engaged in a revival effort Washington Hollow, going down (seven miles) each evening after school, and usally back after service, giving me an opprtunity to try working eighteen hours nd sleeping six out of the day, (six oly, for neither our recitations or our lesres are such as one could sleep over) nd hence leaving very little time for extra work, Bro. Helfistien, in usual kindns, prepared the above. Should Sister Haley finally conclude to go East, he wi become her successor at "The Clove, in whose hands the good work she has so obly done, we predict will continue to rosper. W. T. M.

DOCTOR ACADEMY.

Adover, N. H., April, 1877.

Rev. AH. MORRILL, A. M., Local Editor.

LOCALS.

Ourchool year ends June 1st, when a class otwo will graduate.

The winter term closed the 28th ult. Sixty different pupils were in attendance.

Rev. E. H. Wright, Chairman of the Executive Committee, preaches at Hill, N. H.

The Principal has relinquished pastoral charge, believing the double work was too severe.

L. R. Leavitt, formerly teacher in our school at Wolfboro, was married, recently, to Miss Mary O. Gibbs, of West Sandwich, Mass.

Our Academy building has been considerably improved during the past vacation by the addition of blinds.

The spring term opened March 6th. Forty students are enrolled. Some of the classes of this term are, Analysis, Memorabilia, Virgil, Cicero, Botany, Zoology, Economy, Evidences of Christianity, French, Philosophy, besides classes in Algebra, Arithmetic, &c.

The Union Debating Society gave an interesting entertainment, on the evening of Washington's birth day. The exercises consisted of orations, declamations, a drama, music, tableaux, &c. The society cleared some eighteen dollars.

We have had a course of lectures, the past winter, the proceeds of which were thirty-five dollars. Among the lecturers were Rev. H. E. Parker, Professor of Latin, in Dartmouth College; Rev. J. B. Robinson, President of the N. H. Methodist Seminary; Rev. A. C. Hardy, formerly State Superintendent of Public Instruction; Rev. H. C. Ladd, formerly Professor in Olivet College; Prof. C. A. Young, Ph. D., Professor of Astronomy, Dartmouth College, and several other prominent clergymen and teachers.

PUBLISHER'S NOTES.

We publish, in this number, extracts from Huxley's lectures, expecting to follow them with a review of his argument by President Smith.

We have changed our printer. Prof. L. F. Watson, of THE HOOPESTON CHRONICLE, prints this number. We hope to see fewer mistakes than heretofore.

IN the No. 60—twelve stop Church Organ, Mr. Daniel F. Beatty, the talented manufacturer of musical instruments, has reached the acme of perfection, it excels in ornate beauty of construction and its richness, power, volume, and sweetness of tone must be heard to be properly appreciated. See his advertisement. All churches who contemplate purchasing should at once address Daniel F. Beatty, Washington, Warren county, N. J., U. S. A.

The subscribers to OUR WORK must have noticed that dunning has not been indulged in to any great extent through the columns of this magazine. Indeed, it has been avoided, and, probably, to our own loss. Now the time has fully come, however, when it becomes necessary for us to gently remind all of our subscribers who are in arrears that these subscriptions should be paid. At least one hundred who promised to pay on receipt of first number have not yet paid a cent. The amount owing by any one subscriber is, of course, but a small sum, but in the aggregate these sums amount to a considerable one. It is very important, then, that each delinquent subscriber does his part toward paying this amount. "A word to the wise is sufficient." Send in a registered letter or by P. O. money order at our risk, immediately.

This is the eleventh number of OUR WORK; only one number remains to be published. The continuance of it next year will depend upon the expression from our patrons. We are satisfied that OUR WORK fills a place that does not infringe on the privileges of any other publication. But in order to make it pecuniarily a success, more time must be devoted to advertise it than we have to spare. We have chosen the profession of teaching and we cannot neglect that for anything else. Our work in editing this magazine has been done in leisure hours, and in hours which should have been devoted to rest and recreation. However we do uot complain, for like the candle, we do not lose our light, when we endeavor to benefit others. We know that the schools of the denomination have no better medium for advertising than this magazine. And will not our friends in the different schools send us a word what they can do to sustain OUR WORK? It would be more agreeable to us to have each school take the responsibility of furnishing material for a certain number of columns. In this way each institution would be responsible for the interest manifested in its recognition. Often we receive communications from persons, unknown to us, who complain that their school is not sufficiently noticed. We want each to have as much attention as another, but as it is now, one will send items regularly, and another will not. It is not our fault, that items do not appear in every number, from every school. Let us hear from all. Also, will not our subscribers send us a postal card, telling whether they desire to renew or not? Your encouragement *now* will be of that substantial kind which will enable us to go on in the publication of this magazine.

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